

Certaine Scruples from
THE ARMY:
Presented in a
DIALOGUE
BETWEENE

A Minister of the New moulded *Presbytery*,
and a Souldier of his *Excellencies* (formerly New-
moulded, but now despised) **ARMY.**

Being the Substance of severall Discourses, of the
Souldiers with the Ministers in divers parts of the Kingdom,
Wherein the doubtfulness of the Ministers now old, or, old new
Calling, is manifested, their compelling principle detected:
The practisest Souldiers, and others, exercising themselves in
the Scriptures, for their mutuall edifying, justified.

By one of the Kingdomes Servants, in the Army.

REVEL 7.

*And after that I saw foure Angels stand on the foure corners of the earth, holding the
foure winds of the earth, that the winds should not blow on the earth, neither on the
Sea, neither on any tree.*

IEREM 23. 1.

Woe be unto the Pastours that scatter the sheep of my pasture, saith the Lord.

REVEL 18. 24.

*And in her was found the blood of the Prophets, and of the Saints, and of all that was
slaine upon the earth.*

LONDON,

Printed for John Parnset, and are to be sold at his Shop, at the Hand and
Bible at the lower end of Budge-row, neere Canning-street,
1647.

Certain Sample from
THE ARMY
Presented in a
DIALOGUE
BETWEEN

A Minister of the New moulded & reformed
and a Soldier of the Excise (formerly New-
moulded, but now styled ARMY.
Being the Substance of several Discourses, of the
nature and character of the present state of the
Whigs, the doctrine of the Ministers now out of office,
& the manner in which they are to be treated.
By the Author of the *Political Essay*.

By one of the *Political Essay* (continued).
REVISED.
The Author of the *Political Essay* has been so
much obliged to the public, for the success of the
first edition, that he has thought proper to
publish this second edition, with several
additions, and some corrections.
LONDON, Printed by J. B. at the Sign of the
Three Crowns, in St. Pauls Church-yard, 1724.
Price 1s. 6d.

To the Reader

To the Reader

Christian Reader



Have presented to thy view the
state of the severall differences, that
have been between the Presbyteri-
an Ministers, and such Souldiers
of us, as have had occasion to dis-
course with them, in, and about our severall
quarters; so farre as they are differences, relate-
ing to such Discourses, as have been between us, by
way of Dialogue: Wherein thou mayest see, what
they chiefly blame us for: and what is our defence:
We not being conscious to our selves, of any just of-
fence given by us, for which we deserve to be con-
demned by them, as men not worthy of common
priviledges: I have therefore indewoured, to
cleare up by the Scripture, that in those things for

To the Reader.

which we are accused by them, we have done nothing but our duty: wherein we desire to please God, though it displease the great and mighty ones of the world: and indeed, my maine designe in writing of this ensuing Discourse, is not so much to clear up our own innocency, as to informe others in the Truth: that so I may be an instrument of their inlightning, which is the longing desire of him, that in this Treatise hath indoeoured the glory of God, and their good, which if it prove so, will be his greatest joy.

Farewell

Thine J. P.



**Dialogue between a Minister of the
New-moulded Presbytery, and a Soul-
dier of his Excellencies, formerly New-
moulded, but now despised.**

A R M Y

Presbyterian,



Ever-taken fir, bow faire (as I may be so call)
doe you travell this way.

Sold. I am going to the head **Quarters** at
Nottingham.

Pres. Then it seems you are a **Souldier** now
Sold. I am so indeed.

Pres. I doe confesse that you **Souldiers** have
done the Kingdome very good service, but you have likewise done very
ill service, therefore wee must (as our Brother Love sayes) reward
you for the good service, and punish you for your evil service.

Sold. Sir, I pray you answer me two questions: First, I pray
fir, what are you? Secondly, what is the evill we **Souldiers** have
done, that so we may know wherefore we are punished: for
we are not conscious to our selves, of any evill service we have
done to the State: onely we have some among us that are vile
enough, but we doe what we can to reclinne them.

Pres. Sir, to your questions I answer, and to your first, I am a **Min-
ister of Christ**: and to your second, I answer, it is not because y
have some vile persons among you, for that will be, in any Army, there-
fore

fare that did not trouble us; but the evil for which you are to be punished, is, that you have sowed the seeds of error, in all the parts of the Kingdom, where you have been.

Sould. I say you are a Minister of Christ, and for ought I believe, it may be so; for I have not as yet had any great reasonance against you; but whereas you say It is not our will, to fight in the Army, which trouble you, but our sowing the seeds of error, that you doe intend to punish us for, this makes me doubt, whether you are the Minister of Christ, or no: for I did never heare any of the Ministers of Christ, lay that to our charge; but I have heard them bless God for us, they well knowing, that we have not onely done faithfull service to the state, in the field; but also have been instruments in the Lords hand, of blighting many people in the Land; who also bless the Lord for us.

Presb. This you say, but it is not so, as you say it.

Sould. I can produce many witnesses, to confirme the truth of what I say, but if I could not, it were as well proved, as you have proved that wee have sown the seeds of error in the Land; and doe for that deserve to be punished.

Presb. The thing is agreed on by all the Orthodox Divines of both Kingdomes.

Sould. You speak strangely, as if because they say it, it is therefore so, but because you would have it passe for a sound phrase, you give them two titles, which are very high, that so the people may not question it. First, you say they are Orthodox, that so none need question the soundnesse of their judgements. Secondly, you call them Divines, that so the people may look upon them as Little gods, or somewhat more then men; as they indeed have done, but to tell you my thoughts, I count it little better, than one of the names of Blasphemie, which are on the Beast, Revel. 27. 3, and ought not to be given to any mortal creature. And if it might be attributed to any, then to all the people of God; for, they all partake of the Divine nature, 2 Pet. 1. 4. and are on at least ought all to have a Divine employment, (if it may be so called) viz. to search and study the Scriptures.

Presb. Then it seems that you would have all to preach.

Sould. I confess I would have it so indeed, but I pray sir, what doe you understand preaching to be?

Presb.

Presb. I do understand preaching to be the taking forth of
Scripture, and unfolding of the sense, and applying it to the people for
their edifying.

Sould. Then by preaching you doe not mean so to preach, as
the Apostles did, by an immediate inspiration.

Presb. No.

Sould. Then I suppose all men may preach so, viz. Read the
Scriptures, and compare them together, and apply them as they shall
be enabled, for their mutuall edification, exhortation and comfort.

Presb. No, they may not.

Sould. Why, I pray you?

Presb. For many reasons: first, they are not learned: second-
ly, they are not called: thirdly, if they should, it would bring the prea-
ching of Ministers into contempt, for if every Soldier and Trades-
man should preach, and that often, no man will care whether they
heare us or no; therefore we have got an Ordinance prohibiting, and
desire a penalty worse then death annexed, to be inflicted upon those
that shall yet undertake to doe it.

Sould. These are notable reasons indeed; but let us a little
examine them, whether they will hold or no: First, you say,
they want learning, if by Learning you mean those visible gifts,
of tongues, miracles, healing, &c. you are as unlearned as they:
if you meane by learning, the teachings of the spirit, they are so
taught also; but if you mean by learning, the art of tongues, and
the Art of Astronomy, or Astrologie, or any of the other Arts,
learned and taught in the Schooles; then I confesse they are
short of you in Learning: but I conceive, that those in them-
selves conduce but little to enable a man to preach.

Presb. No, what saith the gift of Tongues?

Sould. I say it were well if you had it.

Presb. Why, have we not it?

Sould. No.

Presb. Can we not speak divers Tongues?

Sould. Yes, by art, but not by gift.

Presb. What is the difference?

Sould. Very much; for first, those that had the gift of tongues
spoke as the spirit taught them immediately: *Act. 2. 4.* but you
speak as men have taught you in the Schooles: Secondly, those
that

that spake by the gift of tongues, could speak to all Nations under heaven, if there were occasion? *Act. 2. 8. 10. 11.* But if there should be never so much need to speak to diverse Nations, you could speak no more of them, than those whose speech you had learned in the Synagogues. Thirdly, those that spake by the gift of tongues, spake the cleare minde of God, in the severall tongues, without power to either the one, or the other; but you say I may spake to my friends & suffer among your selves; one sayes it is thus in the Original, and another sayes it is not so: wherein then, doe those which you say may not preach, come short of you, in that learning which makes us spiritually know the minde of God in the Scriptures? *Quæritur.*

Presb. They know not the original, *Respond.* I think no more doe you, for I suppose you will grant, that there are at least seven several Greek Copies; which then is the Original? *Respond.* No way can be knowne.

Presb. What though that cannot be so clearly determined, yet it is sure those that know the tongues, and have learning, are better able to understand the minde of God in the Scriptures, then those that have not learning; and so are more fit to preach.

Sould. It is according as they are taught by the Spirit; for if those which you call unlearned, be more learned by the Spirit than they; (though they want the other learning) are most able to understand, and therefore most able to make knowne the minde of God to others: and let me tell you, that I think there are as many ignorant men, among those you call Learned, as there is of any one sort of men again in the Kingdome, if you compare number with number, so that I may safely conclude, that those that are taught by the Spirit, whether they be learned or not learned (in your sense) are the most fit, and able to declare the minde of God: and I will prove it by the Scripture, Peter and John, were unlearned, *Act. 4. 13.* Yet able men being thus taught; and I think it will not be denyed, but among those five thousand that were scattered abroad, *Act. 8. 1.* there were unlearned men, yet they went every where preaching the word, *ver. 4.* and God did wonderfully blesse their preaching. So that a great number believed, and turned to the Lord hereby, *Act. 11. 21.* Likewise Stephen was one that for ought we can read, had no learning,

ing, but being full of the holy spirit, preached mightily, insomuch that all his adversaries were not able to resist the spirit by which he spake. **ACT. 6. 10.**

Presb. But Stephen was chosen into an office.

Sould. But it was only an office to feed the poor, not to preach.

Presb. But Stephen did not preach, he did but dispute.

Sould. The one is but to declare the minde of God, and so is the other; and I know no great difference, unless you think the one is a more intrenching upon your prerogative than the other.

Presb. But Paul was a man that was learned.

Sould. I confesse he was, but you can hardly find another among all the Disciples of Christ; and I doe not well know what good it did him neither: for he made no use of it, in preaching the Gospel.

Presb. How doe you know that?

Sould. Hee sayes so himselfe, **1 Cor. 2. 1, 2, 3, 4, 5, 6.** You see hee disclaimes all the the wisdom of men, and that which is taught by men, when he came to preach the Gospel.

Presb. But doth not Peter say that unlearned ones wrest the Scriptures to their owne destruction?

Sould. It is true, but if hee had ment such unlearned ones, as are unlearned in your sence, it had been sad newes to those, or at least to most of those, to whom he wrote, who were the Saints scattred here, and there, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia: also Peter himselfe and his fellows must have been of those that did wrest the Scriptures to their owne destruction; and as sad would it have beene to the people of God ever since, who cannot bee conserued, to bee one among five hundred of them learned in humane arts and tongues, but if it had been so, that Peter had ment such unlearned ones, then it would have made your distinction hold, between Clergy, and Layity; for then you onely, would bee the Lords inheritance.

Presb. Well for all your prating wee shall have a course taken with you. If you will not give over preaching, and meddle with your owne businesse, wee will have you soundly punished.

Sould. That is like enough, for many of you schoole-men, have

(10)
have ever been very well read in that kinde of learning, to hunt
and weary, and suck the blood, of the harmlesse lambs of
Christ; Histories of all ages can witness it.

Presb. It seems then that you count learning to be of no use.

Sould. Yes, I will tell you of some use that it is ever to. As
first, that it helps to lift some of you up high above your bre-
thren, and procures you great esteem in the world, and greet-
ings in the Markets, and the uppermost rooms at feasts; and
makes you live an idle life, much unlike those Tent making
preachers who laboured night and day, with their owne hands, that
they might not bee chargeable, 1 Thel. 2. 9. And there is ano-
ther use thereof; and that is when any of you fall into an erro-
nious way, you can draw more after you, then any men: there-
fore it is said of the false Prophets that they should deceive many:
Mat. 24. 5. And looke upon all the sects that have been
broached in the world, and you shall find, that the first broa-
chers, and cheife leaders in the same, for the most part, were
learned men.

Presb. Then it seems you thinke that there is no good use of learning.

Sould. Yes, I doe not question but that there is very good
use to bee made of it; but Sir, you must beare with me, I
for my own part, doe not know that it makes a man ever the
more able, to understand the mind of God in the Scriptures
much lesse that it is the only thing to make a man a Preacher.

Presb. I doe not say it is the only thing, for there must bee that
teaching which you speake of, and there must also be an outward call,
without which no man ought to preach.

Sould. Sir, I pray you tell me, what you mean by an out-
ward call?

Presb. It is a setting apart to the Ministry, by laying on the hands
of the Presbytery.

Sould. What Presbytery doe you mean? Presb. The Ministry.

Sould. If this bee the only way of making Ministers, then is
the Pope, and the Bishops, as true Ministers as you.

Presb. No, they are not, for they are Antichristian.

Sould. Then so are you, for you are Ministers, by their setting
you apart, and laying their hands upon you, & it is acknow-
ledged in the ordinance for making Ministers, to be valid, and you
know,

knows that Pope Gregory made *Augustin* the Monk, Bishop of *Doribernia*, and he made more Bishops, and they made more Bishops, and they made more, and so it passed from hand to hand, and by your ground, the line of your *Monks* must successively come from the *Apostles*, and I wonder how both ends will hold together, when the middle is taken away, the Popes and Bishops. But because you say, none may preach without this calling, I doe desire a proofe thereof, for I thinke the contrary will be proved; although the calling you speak of were granted to bee right.

Presb. I will prove it, no man takes a his Donour into himselfe, but hee that is called of God, as *in* *1. Cor. 1. 1.* *Mon. p. 116. 118*

Sould. you have brought Scripture I confesse, but not to your purpose, for it onely intends *Adam*, and his successors, the type, and *Jesus Christ* in the antitype, as the *5. Ver.* doth declare; and is not at all intended of the Ministers of the Gospel.

Presb. But there is an equity in it, that holds to the Ministers of the Gospel.

Sould. I grant that the Ministers of the Gospel ought to have a lawfull outward call, which whether that that you plead for bee so or no I question. But I shall prove, that preaching the word, in the sense before specified by you, is not tyed up in the hands of Ministers; but is the worke of every one, that hath learned Christ; as hath in part been proved, and will yet be made more evident. You see in the former quoted place of *Acts. 8. 4.* those that were scattered abroad were not Ministers in office, for those were not scattered abroad. *Ver. 1.* Yet they preached every where, up and downe in the Countries, and were instruments of much peoples turning to the Lord, *Chap. 11. 19. 20. 21.* And when tidings of this came to the Church at *Jerusalem*, they sent *Barnabas*, but it was not to punish those unallied preachers (as I perceive you should have done) but rather to encourage them; and when hee was come, hee was glad to see the grace of God, accompanying their worke, and instead of telling the people, that they must take heed of such busibodies, as had been among them, or the like; hee exhorted them with purpose of heart they should cleave to the Lord, *Ver. 23.* hee did well in it, for the text adds, *for was a good man, and full of the holy Spirit,* *ver. 24.*

Presb. I agree that these in Act. 8. did preach, but it was in a time of persecution.

Sould. Then it comes by your speeches, that when you have got the power (which you so much labour for) to persecute us, we may preach; but I think, that if it be lawfull in time of persecution, it is also lawfull in time of peace; for we must not do the least evill, that the greatest good may come of it.

Presb. But that was when there was but few Ministers; so that there was then more need of their preaching, then there is now.

Sould. There was never any need of an evill practice, to accomplish the work of God; and if it had been an evill act, the Apostles would not have sat still at Jerusalem, Act. 8. 17. and suffered these men, to have gone preaching, up and down the Countries, but would forthwith have substituted some to be officers to have done it, and forbid the other. But I will give you more Scripture, that so by the mouth of two or three witnesses, every word may be established: you may see, in Rom. 1. 14. Paul tells the Philippians, that his bonds had caused many of the Brethren in the Lord, to speak the word without fear.

Presb. But by your favour sir, he meant the Ministers.

Sould. No sir, He did not mean the Ministers, for he sayes, That many of the Brethren in the Lord were emboldened to speak the word without fear: if he had meant the Ministers he could not have said, Many of the Brethren; for there could not be many Ministers at Rome, for we read but of one Church there; so that I suppose there was not above two or three Ministers at the most, for ought that can be gathered.

Presb. But I doe beleove they were Ministers, of whom the Apostle spake; this is but your own interpretation.

Sould. Then I pray you sir, let us heare your interpretation.

Presb. I say they were Ministers; for otherwise the Apostle would have reprov'd them for Preaching.

Sould. That I deny, for the Apostles never forbid any to preach, but the only that preached by the spirit of the Devil, Act. 16. 17. 18. But did rejoyce that Christ was preached, though out of envy, Phil. 1. 15. 18.

Presb. Then you think if the Mayd in Act. 16. had not spake by the spirit of the devill, the Apostle would not have forbid her to preach.

Sould.

Sould. No, why should he?

Presb. I thought where I should have you, then it seems women or
and all may preach, by your grounds?

Sould. Yes, for it is warranted by Scriptures; for I knowed
no difference between preaching, and prophesying; for prophecy
ing is to speak to edification, exhortation, and comfort, 1 Cor. 14. 31.
and it is cleare that women may prophesie, 1 Cor. 11. 5. Where
the Apostle saith, Every woman that prayeth or prophesieth, bounding
her head uncovered, dishonoureth her head: so then, she may both
pray and prophesie with her head covered. The woman of Sa-
maria brought many of her City to beleve in Christ, by her testi-
fying what shee had heard, and learned of Christ, Joh. 4. 39. Priscil-
la did preach the way of God more perfectly, to him that was
a Preacher of it before, Act. 18. 26. Paul intreateth his true yoke
fellow, to helpe those women, which laboured with him in the Gospel,
Phil. 4. 3. we see Paul was a man of a gallant, free, self-deny-
ing spirit; he did rejoyce if Christ was preached, either by men
or women; he did not feare the eclipsing of his owne glory (he
stood more upon the glory of God) notwithstanding he knew
some did preach to that end, Phil. 1. 16.

Presb. Doth not Paul forbid women to preach, 1 Cor. 14. 34. Yea,
even commands them to keep silence in the Church?

Sould. Its true, in the Church he forbids them, but out of the
Church he leaves them to their liberty; but in the same Chap-
ter he allows all the members except women, to use these gifts,
as ver. 1, 24, 26, 31. The next place of Scripture I thinke you
is 1 Pet. 4. 10, 11. the words are, As every man hath received the
gift, even so let him minister the same one to another, as good stewards
of the manifold grace of God.

Presb. But the Apostle speaks in verse 9. of Hospitality,

Sould. It is true; but ver. 10. he speaks of manifold grace;
so that if he did mean outward things, he meant spiritual things
also, and ver. 11. he sayes; If any man speak, let him speak as the
Oracles of God.

Presb. But he meant the Ministers,

Sould. If he did, he meant others also, for he bids them mi-
nister one to another, and I hope you will not say that Ministers
must onely minister to Ministers.

Presb. I see you can talke for your selfe well, but wee shall haue you talke some where else, ere long.

Sould. Doe I speake any more then the Scripture speakes, I haue giuen you nothing else, but wee may see what spirits you are of; that instead of harkning to what the Scriptures speake, you fall on your old threatening speech; I thought to haue giuen you more Scripture, but if this take place in your spirit no better, there is little hope to convince you by quoting Scripture.

Presb. *There is a need of you, I doe helpe, you haue produced all you know of.*

Sould. Nay, I can giue you many more, but because our way doth run lyke barre together; I will onely name the places to you, and you may peruse them at your leisure, Heb. 3, 13. Chap. 10, 24, 25. Mal. 3, 16. Revel. 17, 3, 7. & 19, 10.

Presb. Well, I will look upon the places when I can attend it.

Sould. Nay, I think you are not greatly over-wrought; unless it be in seeking after the best Benefice, or in seeking for a way and power to kill us, for doing our duty.

Presb. I deny it to be your duty to Preach.

Sould. But I haue proved it.

Presb. I grant it was their duty, which you instance in; but that was in a time of need; and necessity bath no law.

Sould. Sir, if it was duty for them, because it was a time of need, then sure it is our duty now; for I think there was never a time of greater need, for if you should travell as we haue done up and down the Country, you might see it; for the people generally know little more of God, and Christ, then those that never heard of him; and have almost none in many places, to inform them better. Now after we haue hazzarded our lives, against our professed enemies, and God hath given us them for a prey, we are forced to hazzard them againe, in the discharge of our duty, in a time of such need. But we did not look for such measure at your hands: But I see the old Proverb is true, That a False friend, is worse then an open enemy; for you onely showed your selfe a kinde to us, till we had served your turne, with turning under the Episcopall party, that so you might get into your Lordly dignity; and now you use your our ruine.

Presb.

Presb.

Presb. Father be it from us to seek your rather we much felo. to
 reclame you from saving your extens but here : you H. mory 3d
 51 Soule. I shall make the same answer to you, as once Paul
 did before Felix, Act. 24. 14. when the persecuting Ministers
 of the Jews, came with their Oratour Tertullus, who came
 to slander Paul before the Governour. That after the way which
 you call Heresie, so worship we the God of our Fathers. And in-
 deed, you deale by us as they did by Paul, who after he had been
 delivered by the marvellous providence of God, from the vio-
 lence of the wicked conspiring Jewes, by the heathen Cap-
 taine, they come on againe with a new designe against him, and
 bring a Tertullus to accuse him to the Governour, of being a pe-
 stilent fellow, a mover of sedition, and a chiefe maintainer of the Sect
 of the Nazarites : even so, God, having wonderfully delivered
 us from our enemies, that you see we perish not by them, now
 you bring your great Orator Tertullus, alias Mr. Edwards, and
 furnish him from all quarters of the Land, with accusations a-
 gainst us, as false as that of Tertullus was, that Paul was a pesti-
 lent seditious fellow, &c. and you your selves say the same thing
 of us, as that we are pestilent broachers of Heresie, wicked
 Sectaries. and what not : and from this you would (as you
 say) reclame us, and the way you take, is to labour by all
 meanes to incense the Magistrates against us, if possibly you
 may prevaile with them, to cut us off from the Land, either
 by death, or by banishment, or (so it be done) you care not
 which way : and least the Magistrate should refuse to yield to
 your wicked desire, you have another way to help at a dead lift,
 which is to make your Pulpits ring, with our crimes against us,
 that so you may incage the rude people to set upon us, by some
 violent assault or other, to destroy us.

But look to it, innocent blood being shed, cries loud in
 the ears of the Lord, for vengeance against those that shed it : as
 you may see Gen. 4. 10. the venge of my brothers blood cryeth unto
 me from the earth, saith God to Cain. See also Revel. 6. 10. and
 they cryed with a loud voyce saying, how long Lord, how long true,
 dost thou not judge, and avenge our blood. and 16. 6. they have
 shed the blood of the Saints, and thou hast given them blood to
 drinke, for they are worthy. And Chap. 19. 2. The servants of the
 Lord

Lord sing praises to him, for avenging their blood at the hand of the great Wore: and indeed, blood seldom goeth unpunished in this life: as I might give you many instances. See it fulfilled upon Ahab and his house: 1 King 9. 7, 8, 9, 10. Chap. 10. 11. so Jer's house Hof. 1. 4. Nay you may see how full those Mariners were. Jonah 1. 14. Of being guilty of innocent blood, notwithstanding (as it seems) they had almost every one of them a severall God: and let mee tell you, if you be guilty of our blood, it will be with an aggravation, for wee as instruments have saved your lives, and caused you to sit at home in peace. This consideration prevailed with Saul, as wicked as he was, when Jonathan had said unto him let not the King sinne against his servant, against David, because hee hath not sinned against thee, and because his workes have been very good to thee, wards: for he put his life in his hand, and slew the Philistines, and the Lord wrought a great salvation, thou sawest it, and didst rejoyce in it: Wherefore then wilt thou sin against innocent blood, and slay David without a cause? 1 Sam. 19. 4. His answer was, as the Lord liveth, hee shall not be slain. ver. 6.

Presb. There is no body goes about to take away your lives, or in any wise to hurt you, if you will be ruled.

Sould. Ruled, by whom would you have us be ruled: by God or by you?

Presb. By God and by us too, for wee will command you nothing, but what is the minde of God.

Sould. But when your prohibitions, come in competition with Gods Commands, wee must mind his commands, and not regard your prohibitions, your selves being Judges.

Presb. That I grant, when they doe so.

Sould. I have already proved, that they doe so, and your selves prove it: for you say none shall preach, but those that you appoint, and God, hee commands all his people to assemble together, and not forsake the assembling of their selves together: but exhort one another daily, while it is called to day: And tells us the danger of neglecting it; least. (saith the Apostle) any of you should be hardened, by the deceitfullnesse of sin. Heb. 10. 24. 25. and Chap. 3. 13.

Presb. Who will hinder you, but that you may exhort one another?

Sould.

Sould. Will not you?

Presb. No, why should we?

Sould. Why should you? truly I know no reason why you should.

Presb. No more doe I, but you cannot content your selves with exhorting one another, but you must be preaching one to another.

Sould. Can you distinguish between preaching, and exhorting, taking preaching according to the definition your selfe gave of preaching, in the beginning of our discourse?

Presb. Yet, I can, for you may exhort your friend as you meet him occasionally; but when you preach, you meet together on purpose to that end?

Sould. You must grant both, or else (as much as in you lies) you hinder us of doing our duty, which God enjoynes us; which is to assemble our selves together; as I have already proved, Heb. 10.25.

Presb. Then we shall have you meet by hundreds together?

Sould. The more the merrier; if it be lawfull, and it be the duty of two to meet together, to exhort, and stir up one another to love and good workes, then it is as lawfull, and the duty of ten, and so of twenty, and so of a hundred, if so many can be found; but alas, there is in many Countries hardly halfe so many to be found in a whole Countrey that looke after Religion any otherwise, then the custome of the place is, and the fashion of the time; be it what it will be, neither have they any means of further light, having none to preach to them, in ten, nay in twenty miles about, and yet you will be like those to whom Christ pronounceth woe. *Matth. 23. 13.* You shut up the kingdom of heaven: you will not goe abroad to preach to them your selves, nor suffer those that would: and so much as in you is, you hinder the salvation of men, whose perishing will (in part) therefore be upon your account, therefore let me give you one exhortation, Repent betime of this intolerable wickednesse, if peradventure, the thoughts of your hearts may be forgiven you: tell the people, you have beene enemies to their soules and bodies, but you will be to no more: bid the people of God be constant and frequent in meeting together as their duty bindes them: labour to incourage them so

much the more, by how much you have laboured to discourage them; so shal you approve your selves to be of *Saints* (that out of zeale, have persecuted the people of God) to become *Pauls* such as rejoyce, that Christ is held out every manner of way yea though it be by *Mecanicks*, whom you now so much despise.

Presb. If we should doe so, then we make every *mecanick* equal with our selves; and so as I said at the first, our Ministry will bee slighted.

Sould. You know that the *Ministers* of Christ must deny themselves, in all selfe ends; You are not to minister for your selves, but for Christ, and if it tend to the honour of Christ, and the furtherance of his Kingdome, it ought to be your joy, as it was *Pauls*, Phil. 1. 14.

Presb. But we must live of our Ministry, and if you be suffered to preach, our hearers will follow after you, because you preach for nothing and if they begin to see that they can have preaching for nothing, they will hold us short enough, in our means.

Sould. All this is but carnall reasoning; if you will or dare trust God with your condition, he will surely provide for you; you using a lawfull meanes, viz. using some lawfull way or calling, to supply your selves; that so with the *Apostle*, you may make the Gospel without charge; you see his care was such, 2 Thess. 3. 8. Neither took we bread of any man for nought (saith he) but wee wrought with labour and travel, night and day, that we might not bee chargeable to any of you, 1 Cor. 9. 18. What is my reward then, verily when I preach the Gospel, I make the Gospel without charge, that I abuse not my power in the Gospel, Acts 20. 33, 34. I have coveted no mans silver, nor gold, nor apparel, yea yee your selves know, that these hands have ministered to my necessities, and to those that were with me. Yet God provided for *Paul* notwithstanding he made the Gospel thus without charge.

Presb. Then you think we should doe as the *Apostle* did?

Sould. If you be the *Ministers* of Christ why should you not in case of need?

Presb. We have not been brought up to labour with our hands.

Sould. The more blame for those that brought you up: but I differre it was *Pauls* case, for he was brought up at the feet of *Gamaliel*; nevertheless, when the Lord called him to bee a Preach-

Preacher of the Gospell, he could lay his hands to work.

Presb. But wee have worke enough to study.

Sould. Why is that? but because you depend too much upon outward helps, and so little upon the teaching of the Spirit.

Presb. How doe you know wee depend so much upon the one, and so little upon the other?

Sould. Because you must have a time to study; Paul could spend much of his time, in labouring with his hands.

Presb. But wee cannot live as Paul did, in such a mean condition, having families to maintaine.

Sould. The greater a mans family is, the more need hee hath to take paines; and if that be too little, the spirit of love in the Saints, is not so farre lost; but that they will supply that which is wanting to him, that doth his endeavour.

Presb. If wee should have but what people would freely give us, we should bee poore enough.

Sould. That is like enough; for you never finde in the scripture that the Ministers of Christ were very rich in this world. See 2 Cor. 8. 10. All poore, and yet making many rich; as having nothing, and yet possessing all things. And ver. 4. In all things wee approve our selves, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in prisons; &c. You the great preacher Jesus Christ himselfe, had not a place to lay his head: Mat. 8. 10. And the Disciple must not be above his Lord: Is it enough that hee bee in his Lord? Mat. 10. 24. 25. But when mention is made of the Ministers of Antichrist, and Merchants of the great Whore; you shall finde them to be very rich Revel. 18. 3. The Merchants of the earth are waxed rich, through the abundance of her costliness: and ver. 19. Alas, alas, that great City, wherein were made rich all that had ships in the Sea. So that I must tell you, that where I see a company of Ministers, that rake and scrape, to bee rich by other mens meanes; and possesse and downe for the fattest bencher, and there exhort from poore and rich, the tenth of all their labour, charge, and increase, bestowed upon, and springing from their hands, and in case any bee decayed in their estates, that they can finde nothing to exort, then they doe call them selves the poor, without being so at all.

Chas. M. And where I finde men going from one *Be-*
lief to another that is better, it is an argument to me that they
are *unbelievers* (not fixed) *flawes* being expounded to
be *flawes*, in *Revel. 1. 20.* compared with *John 13.* And in-
deed, so be of those, which the Dragon with his taile cast to the earth;
Revel. 12. 4. they being to let in pursuets of these earthly things.

Presb. Well, for all your praying, men must live; is not the La-
boure worthy of his hire?

Sould. Yes, and therefore if you be one that is hired to be a
Minister, you should take your wages of those that hire you, and
not extort it from others, as many of you doe.

Presb. Some will not pay unless they be forced.

Sould. They be such, I believe, as never hired you, and if they
did not let you on work, what reason is there that they should
pay you your wages?

Presb. The Ordinance for due payments of tithes, dash in; oyme all
to pay.

Sould. I, but I aske what reason it is, that those that doe not
let you on work, must be forced to pay you your wages?

Presb. You were best ask the Parliament, why they made such
an Ordinance.

Sould. If I should, they might very well tell me, that one
reason why they did it, was, because they could never be at quiet
for you, till they had made it; as likewise you deale about
getting power to suppress us; unless wee can yeeld to your
wills in all things.

Presb. It is time (I think) to get an Ordinance to suppress you;
for you would suppress us.

Sould. The Ministers of Christ, must not render evil for evil.
But wherein doe we goe about to suppress you?

Presb. By desiring that we may be exposed to work, and to have
no other allowance, but the good will of the people.

Sould. We would have you (if you be the Ministers of Christ)
to have all the allowance that the Service allows you, and if
you are the Ministers of Christ, I suppose that will suffice you.

Again, if the Scripture doe not allow you such an allowance
as you desire to have, yet we are contented, that those that you
are perswaded to pay you, may pay you, we shall not presse the

Minister

10

Law

Parliament to make an Ordinance against it: but you are always *debating* with the *Parliament* for power to suppress us; but know this, that we that have so freely adventured our lives in the field for *Temporall Liberties*, will not (seeing God hath given us our lives for a prey) neglect our duties though in the doing of the same we hazard them againe in a second quarrell.

Prest. Then it seems you intend to fight with us.

Sould. Not with *Temporall Weapons*, but we are resolved to goe on with our duty though in the doing thereof, we fall under your merciless cruelty, to the taking away of our lives.

Prest. Who devours the taking away of your lives?

Sould. Did not your Brother *Byfield* bespeak the *Parliament* that *Timber* might be taken out of their own houses to make *Gibbets* to hang those upon that stood in your way; or were contrary to your pretended Reformation? and are not the *Wishes* and *breathings*, almost innumerable, that are of the like consideration? witness the many Sermons preached before the *Parliament*, by *Presbyteriall Ministers*; and the many books extant, to that purpose: among which *Dock* & *Bastwick*, *Mr. Prynn* & *Mr. Edwardes*, may lead the Van: and there is many *Brigades* of valiant fighting blades, in the rear of them; ready to fall on, pell mell, upon us: Had they (shall I say) a word of *Command*; nay, but of *permission*, from the *Parliament* for it: which yet I hope they shall never get, for if they should, they would involve the Kingdome (as I said before) in a further guilt of the blood of this innocent people, which surely he will avenge.

Prest. None of those you instance in, would have any so be put to death, but those that deserve it.

Sould. Yes, they would; for they are not murderers which they would have put to death.

Prest. Yes, but they are, for they murder soules, which is the highest degree of murder, that can be.

Sould. I have proved you to be the greatest soule-murderers that can be, because you endeavour to hinder the people of God, from communicating their light one to another: and so by that rule, if soule-murderers should be put to death, you of all men would come under the sentence of it; but those for the

most part which you would have sentenced are such who by all means endeavour the good of souls, and that freely, which you do not; (or No longer pipe, no longer dance, as the proverb is) for you will stay no longer in a place, then you can be well payed, but like those *wandering stars*, *Jude* speaks of, away you go to another place, where you can be better paid: yes, and that after you have owned them to be your flock, and they you to be their Pastour: which if it were so indeed, you could not do it, for the Apostle gives charge to the Elders of *Ephesus*, *Act. 20. 28.* That they should take heed to the flock of God, over which the Holy Ghost had made them overseers. They were not to leave it for another, and if they should have excused it for want of means, he prevents them in that, *ver. 35.* encouraging them to their duty, by his example, which was, to work with their hands, and by the saying of the Lord, which was, that it is a more blessed thing to give, then to receive, so that a true Pastour of a true flock of Christ, cannot leave one to go to another, upon no pretence whatsoever.

Presb. Then ye (it seems) may be sleighted, and abused, and yet we must stay by it, and must not leave our flock unwelstanding?

Sould. Flock did you say? nay never call them a flock, rather call them a Herd, if they will abuse and sleight their Pastour; but it must needs be so, seeing you make all, high and low, rich and poore, bond and free, to receive a mark, so be of your Church, will they, will they, be they good or bad, for there is none so bad, but they are good enough to be of your Church, only they are not good enough, to partake of all your Ordinances: therefore you will keep away the scandalous and prophane, which labour might be spared, if there were not such in your Church.

Presb. Why in the purest Church that ever was, there have been some naught.

Sould. I grant there have, but then they crept in as unwares, as *Jude* speaks, *ver. 4.* they came in like good men, and so soon as they were discovered to be other wise, they were cast out (or ought to be at least) and it was the Churches sin, if they did not do it, 1 *Cor. 5. 1, 2.* But there is a wide difference between some proving naught in a Church, & a Church being constituted of such.

Presb. Why, was our Church constituted of such?
Sould.

Sould. Yes, for in point of *conservation* it is by *succession*; and so it is like people, like Priest; for looke how the Popish Priest left the people in *Queen Maries* dayes; so the Episcopall Ministers toke them in *Queen Elizabeths* dayes; and looke how they left them when you did cast them out, as unfit to administer any longer, so you tooke the same people into your charge: so it is with the flocks as with the shepherds, the same ordination which they had in *Queene Maries* dayes to make the Papall Priests, the same served in *Queen Elizabeths* dayes, to make the Episcopall; and the same that was for the Episcopall, the same serves now for you that are new moulded Presbyters, as is cleare by the ordinance that is for the making of Ministers, which sayes, that that ordination was valid: so that all the Reformation so much talked of, consists in altering of words; there being the same matter, and for the most part the same forme, as was in *Queen Maries* time, both for Church and Ministry: and for the Ministry I confesse it must needs bee so, or else downe falls succession; and for the people, it must needs be so, for else if none were to be of the Church, but those that could be judged godly, there would want a great deale of the tythes, oblations, obventions, &c. because in most (if not in all) places the ungodly are the greatest number; as likewise godly men begin to see that tythes, oblations, are not to be paid by any rule of the Gospell.

Presb. Why, are they not to be paid?

Sould. Because they were never appointed to bee paid by any, but the people of *Israel*: not by them no where, but in the Land of *Canaan*; nor to any Ministers, but to the tribe of *Levi*; and they had it, because the Lord gave them no inheritance among their brethren.

Presb. But hath not the Apostle say, that those that preach the Gospell, should live of the Gospell?

Sould. Yes, therefore not live of the Law as did Priests and Levites.

Presb. What then doe you thinke it is, to live of the Gospell?

Sould. It is for those that are in the fellowship of the Gospell, to supply their Ministers in those things they stand in need of, they having done their endeavours not be chargeable.

Presb

Presb. Well, but for all this, I am of the minde we may take
 yikes.

Sould. Then it seems you doe not thinke that you are bound
 to live of the Gospell, whatsoever you say? and indeed I do not
 know why you should, unless you are Gospel Ministers; and
 you cannot be Gospel Ministers unless the Episcopall and Papall
 Ministers were Gospel Ministers, as I said before.

Presb. I confesse there is much amisse in Church and Ministry,
 in respect of constitution, but all cannot be reformed in a day?

Sould. Reformed: may if a thing be amisse in the constitution,
 it is not possible to reforme it, what ever it be: therefore till
 your Church and Ministry be new from the foundation, and
 have a new constitution, it can be no more right, then the Church
 and Ministry in Queen Marias dayes was; which being well
 considered, me thinks it might somewhat alay the heat of your
 spirits from burning so furiously, against those that doe some-
 what differ from you, as touching the Church and Ministry;
 and that you might not so eagerly desire their ruine, seeing your
 selves stand upon such a sandy foundation.

Presb. Seeke their ruine? God forbid we should seeke the ruine
 of any.

Sould. Well, tell me truly, would not you, and your bre-
 thren, have those that differ from you in point of Church and
 Ministry, and worship, to be imprisoned or banished?

Presb. I confesse we would not have them live among us to di-
 sturb us, and seduce our hearers.

Sould. I knew this was in your minde as appears by your
 dayly preaching and printing, now let your selfe be judge, whe-
 ther or no, this doth not tend to the ruine of those you would
 thus deal with; you will suppose you doe your duty in so do-
 ing, in case you banish them, and if it be your duty so to doe,
 then it is the duty of every one to doe the like that hath power
 to doe it: now you must needs grant, that this tends to their
 unavoidable ruine; for when you have banished them from you,
 whithersoever they goe, it is the duty of those, among whom
 they come, to doe the like, and so the next to doe the like, and the
 next, till there be no place for them in the world: and so you
 make void that text, *Matth. 13. 30.* (were it granted that those
 you

you handle the wicked men) which sines, that the wheat and
tares, must both grow together till the harvest. And the har-
vest is expounded to be the end of the world. Yet, 39. So that
if these you banish hence, viz. wicked men, you must let
them grow in the world till the end thereof.

Presb. But all (we know) will not banish them, for they do not
regard religion in many countries, so we know they need not goe out
of the world.

Sould. But by your ground they neglect their duty, and
what a shame is it for you, that those which regard not re-
ligion, are more mercifull then you, which are the great pre-
tended reformers of religion. But consider one thing more;
the vilenesse of this practise staves, not in that which is done
to them, but extends it false to wives, and children, who
(though they be of your owne minde in point of worship)
are ruined, and undone, by this means: for the loving Wife,
and tender Child, must leave their Father or Husband, or else
goe out of the world with them. Oh cruelty not to be paral-
lelled! Oh oppression without compare! know this assured-
ly, the Lord, will not alwayes suffer it, see what hee saies of
oppression, and oppressors. Prover. 22. 22. *Rob not the poore,
because hee is poore: neither oppress the afflicted in judgement: for
the Lord will defend their cause, and spoile the soule of those that
spoke them.* Now you both Rob, and make poore, and oppress in
judgements, and spoile: First you Rob them in taking from them
their just liberties in banishing, or imprisoning them, they being
free borne; and if they were not poore before, you make them
poore, by this course; which brings affliction not only to the
supposed offenders, but even to those, who in your sence are
guiltlesse: as the Protestant husband, wife, parents, chil-
dren, &c. *micadad* when you oppress the afflicted in judgement. But
the Lord will defend their cause; which is indeed, for their ex-
ceeding comfort, thus for you; read your doome, in the
next words, *he will spoile the soule of those that spoile them.* See
also what the Lord hath said, in relation to his poore cap-
tivated people, and those cruel tyrants that captivel them.
Esa. 49. 25. 26. *But thus saith the Lord, even the captivity of the
mighty shall be taken away, and the prey of the Tyrant shall be deliv-*

red.

rich, for I will comfort with them, they will comfort with me; and I will save thy children: and I will feed them; that shall eat, with their own flesh, and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know, that I the Lord am thy Saviour, and thy Redeemer, the Mighty and of Jacob.

Presb. *Where, do you account us Tyrants?*

Sould. You prove your selves to be so by your practice.

Presb. *Why there hath none of you, been either imprisoned, or banished yet.*

Sould. What is in intention, is all one as if it were in execution, in the account of God; and it had been brought forth into action before this time, had the Parliament but given you power to do it; as your daily preaching, and printing doth declare; So that it may be fitly applied to you, which is said. Mic. 2. 1. *Woe unto them that imagine iniquity, and work wickedness upon their beds, when the morning is light they practise it, because their hand hath power.*

Presb. *Well, we shall teach you to apply Scripture otherwise; one of these dayes, if once we could get some Gentlemen out of our way, which we are in great haste, we shall very willingly, if our Army were disbanded, and the King would take the Covenant, and so all the Cavaliers were turned Presbyterians, then we could single you out as we pleased.*

Sould. Truly Sir, now I thinke you have told mee your very heart (at least) as Sampson did to Dalilah; but it may be God will hold you short still, and not suffer you to wreck all your fury upon us; but however, we are resolved to answer you as the three Noble Jews did the King. Dan. 3. 17. 18. *Our God whom we serve is able to deliver us, from the how fiery furnace of your wicked persecution.* But if not, be it knowne unto you, that we will not serve God after your manner, further then we can be perswaded in our owne Consciences of the warranlable benefit thereof; nor decline any duty, which we are perswaded we owe to God; so that you will not get nitch by your Tyranny; onely you have your Fools Parke, and Vine, to be sowed with a generation of cruell bloody persecutors; which in time was their ruine; and will in time bee yours, if you persist in their steps; and that shall assuredly bee made good, in due time, which is spoken in the seventh Psalm, verse

199. ra 33. God judgeth the unrighteous, and him that continueth
God every day except he turne to him: he hath taken his sword, and he hath bent his
bow, and made it ready; he also hath prepared him deadly weapons,
for them that persecute him.

Presb. I thought you had scorned no stile.

Sould. I doe not railly, I doe but tell you what the Scrip-
ture speaks of such practises, and practisers.

Presb. But those Scriptures are to be applyed to wicked men, and
not to Ministers of Christ.

Sould. These Scriptures are to be applyed to persons, and
such you are by your owne grant; therefore I shall answer you
as Jesus did the Jewes, John 8. 39. If I said he, you were Abra-
hams children, ye would doe the workes of Abraham: so say I, if you
were the Ministers of Christ, you would doe the workes of the Mini-
sters of Christ.

Presb. What workes are they?

Sould. To feed the flock which he hath purchased with his owne
blood, and not to persecute him in his members; did this not the
Ministers of Christ.

But truly when Martin marre Priest writ that a Presbyter
should be as often a worse then a Bishop, for persecuting.

I did not believe him; yet now I thinke, you are resolved
to make it good: so that I may well take up that saying of
Steven against you, Acts 7. 51, 52. As your fathers did, so doe you,
which of the people of God have not your Fathers persecuted, which
followed Christ? of whom you are now the betrayers and murder-
ers: and Ezech. 20. 30. Are not ye polluted after the manner
of your Father, and Luke 11. 48. Truly ye beare witness, and allow
the deeds of your fathers who killed the people of God.

Presb. Who doe you meane by our Fathers when you thus speake?

Sould. The Bishops, who doe you thinke I should meane
else?

Presb. I have already denied that we have any dependance upon
the Bishops.

Sould. And I have already proved that you have a depen-
dence upon them; I hope you will not say, that your line of
succession reaches no further then Doctor Cuthbert, Doctor For-
ges, or Mr. Walker, &c. and if it doe reach further, then sure

the Bishops must needs be the next link of the chain, and therefore I must tel you that I cannot but think, that all such of you who are enlightened and *swore* in not endeavouring to root out your own way of Ministry: for you have sworn to extirpate root and branch, all that depends upon that Hierarchy, and so the snare which you laid for others, hath caught yourselves.

Presb. *who did we lay a snare for in the Covenant?*

Sould. For two sorts of men:

First the Bishops, to get them out of the way, that so you might weigh in their heads.

And secondly, for those honest men, whose consciences would not suffer them to take it: that so you might prevent them from bearing any Office, lest they should be impediments to the setting up of your new invented way and Ministry; but it is a worse matter to be forsworn, then to be counted unworthy to beare an Office in Church or State.

Presb. *Why doe you call our way and Ministry new, seeing it is not new?*

Sould. I confesse it is not new indeed, as I said before, I've only in termes, and circumstances, for your way and Ministry, is as old as *Episcopacy*; but you have put it into a new dresse, that so it might not be mistrusted, to be that old one, which you have caused people to swear, to extirpate root and branch; but indeed it is the same; but how if people should at last come to know what it is: which they have sworn to extirpate, and to rather then they will be forsworn, they should endeavour in their places to root out your Ministry, as some of the branches of the old stock; then it will not be safe for you, to urge the taking of the covenant, upon any more. But you may rather rejoice that no more have taken it: for you have enough against you already; if all that have taken it, did know what they have sworn to doe; and did also make conscience, to performe their oath. As for my part, should I take it, I should judge my selfe bound, to doe all that ever I could, to extirpate your Ministry; neither should I think my self discharged of my Oath, so long as any appearance of it did remaine.

Presb.

Presb Well, you are a very pragmaticall fellow, I am glad I have no further to goe with you, but take this at parting, that it will not be long before we shall have all such fellows as you delt withall.

Sould^r Then it seems you are so full, that you must begin, continue, and conclude, with threats :- but as for mee, I will not threaten you, but I will tell you what the Lord saith of persecutors Psalm. 7. 15, 16. He hath made a pit and digged it, and is false in the pit that he made, his mischief shall return upon his own head, and his cruelty shall fall upon his own pate; but as for mee, I shall pray that the Lord will deliver you from your evil thoughts, and from all the evil that he hath denounced against persecutors, and let me intreat you, to remember the saying of Christ, Act. 9. 5. It is hard for you to kick against the pricks, so Sir, wishing your welfare, I shall take my leave of you.

Presb. Farewell Sir.

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